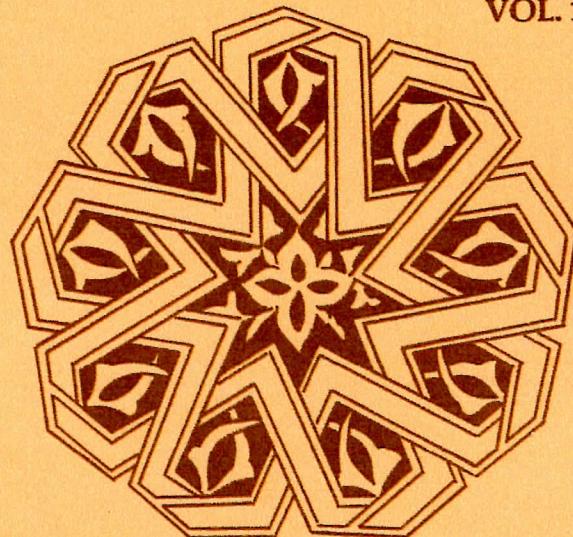


# CRITIQUE

A JOURNAL EXPLORING CONSPIRACY  
THEORIES, EXPOSÉS, METAPHYSICS AND  
THE "AMERICAN CULTURE"

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# **CONSPIRACY OF THE LEGAL SYSTEM TO CORRUPT FEMINISM**

**by David C. Morrow**

[Author's Note: I would like to note that I am not anti-Feminist, though I deal with the abuse of Feminism and the corruption of some of its spokespersons. It is simply that as a men's rights worker I have come across the conspiracy I outline; one could have approached it as well from the viewpoint of victimless crime laws or censorship.]

The relations of the sexes, especially anything that implies women are less than divinities, is a difficult subject – the reason is not that men are monsters, but that it is this area that the real power structure of the country is doing much work these days. Naturally anyone taking a realistic look at the subject will be accused of sexism; yet women are only human beings, with all the vice and failings of men.]

It's an American paradox that those who support and those who fear the government cooperate to augment it. Acquiescence and avoidance are technician's opportunities; lawyers, for example, can by holding judicial, legislative, and executive offices circumvent the separation of powers to perpetuate the victimless crime laws, sexist court policies, and red tape that benefit only the legal fraternity. Successful activists, through unrealistic onesidedness or by putting narrow interests before broad principles and pretending to wage a never ending battle can get government to keep them in power long after their legitimate goals have been reached.

Feminists addressing legislatures find a congenial audience, since most lawmakers are lawyers whose living is made from divorce, victimless crimes, and other artifacts. Little wonder we've seen a flood of laws making divorce easier and at least seemingly more lucrative for women - concurrent, statistically, with a rising crime rate - and laws such as those against "wife rape" which allow neurotic women like Mrs. Rideout to satisfy their anger and envy. Little wonder we have palimony, wherein authorities intervene on women's behalf in relationships created informally to avoid just such meddling.

One result is that exploitation has not lessened at all. A few years ago, for example, Suzanne Somers, a rational adult controlling her own body entered into a modeling contract agreeing to let Playboy Enterprises photograph her and use the pictures for their own purposes in exchange for payment. When the photos appeared in **PLAYBOY MAGAZINE**, however, Ms. Somers became a wronged woman. Oh, those men!...I didn't understand...I couldn't help it...they just took advantage of me...I was starving...had to...SOB...gasp...feed my...SOB...baby...Oh, those awful old men!..oh, BOO HOO HOO...The result: liberal repayment from Hefner though she had no legal claim to it and was no pauper. With women encouraged to switch from adult responsible roles to dependant irrational ones and no legal recourse for males, the result as frustration and anger accumulate is an increase in violence against women - and in the very profitable trials they create.

Granted women's intellectual equality with men, the nature of the ability to switch roles simply as a personal situational expediency is clear. What prevents it from being admissible is exactly the belief that women are inferior and their compensatory idealization. Liberated women like Michelle Triola (Lee Marvin), Mary Blackledge (supermarket magnate J. G. Schwegmann, Jr.) and Katayana Harrison and Rosalin Taylor (Flip Wilson) show an amazing ability to turn to Poor Little Nell the very instant the possibility of money is mentioned...yet nobody can accuse them of doing so intentionally without being attacked by the very persons who most readily assert that women are responsible, rational beings!

A non-custodial father who loves his children has good reason to worry. Investigator Ken Pangborn has found child abuse 37% higher among single mothers than among the general population, that 67% of all child abuse is committed by women, and of these 80% are single mothers. Two conscientiously ignored independent studies, sociology professor Strake Hathaway's **ADOLESCENT PERSONALITY AND BEHAVIOR**, and **UNRAVELING JUVENILE DELINQUENCY** by Harvard's Eleanor and Sheldon Glueck both show children reared by women three times more likely than those reared by men to have psychological and legal problems. A 1980 study of the Charles F. Kettering Foundation and the National Association of Elementary School Principals shows problem children predominantly those of single parent homes - and most of these parents are women. Dr. Fred Charatan's study of American political assassins shows nearly all of them to have lacked fathers, something Dr. Shevert H. Frazier found true of convicted murderers in Texas.

Yet in the face of the courts' anti-father policy, men can do little; what's surprising is that more of the 98% of fathers who are non-custodial and divorced don't stop paying and flee in despair. Studies like Pennsylvania lawyer Henry H. Foster's prove that fathers who

are allowed to work out visitation rather than having it imposed, who have a say in the children's upbringing, and whose rights are enforced are overwhelmingly consistant and punctual in meeting their obligations. Children fare better, it is shown, under arrangements like joint custody that allow the father to continue his relationship with them.

Whether the seeming inability of women to parent as effectively as men is a result of some peculiarity of American culture or the need for an integrated family only further research can reveal. Its usefulness to the law, however, is apparent. It insures that many more people than necessary will appear in court again and again. It gives an excuse for further extension of lawyer's power, for example, in the proposal of Michigan Law School professor David L. Chambers that "A Federal system should be established under which withholding [of payments from men's paychecks] occurs from the first moment of a court order and travels with a person wherever he takes work..."

It is not Feminism itself which is to blame for these conditions, but the ability of the legal industry to corrupt it, and all reform movements. This ability is what is meant by "The system works." The real power structure of the United States lies less in secret economic organizations and in the conflict and application of "isms" than in the practice of law. Designed to prevent the hierarchical structuring of power prevalent in the 1700s, the American system is naturally dependent upon contract and written law, and these are the work of legal specialists. Over the years these persons have developed and refined their ability to manipulate and control people through laws and judicial action - always for the purest of motives - to accomodate reform and corrupt it to serve their own ends. And it is only by admitting this, by dealing with our society's problems, whether racism, the relation of the sexes, or censorship and artistic repression, realistically, honestly, and in our own lives that we can free ourselves from these invisible tyrants.

David C. Morrow has written for the AUSTIN RAG, the TEXAS SUN, the DALLAS MORNING NEWS and the MEN'S RIGHTS ASSOCIATION newsletter.



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SEARCH FOR THE "MANCHURIAN CANDIDATE" (Times  
NY; 1979; 242 pages; \$9.95) by John Marks

John Marks, co-author of The CIA and the Cult of  
Intelligence, based this history of the Agency's  
mind control research on some 16,000 pages of CIA  
documents. He dates the beginnings of both the  
United States' permanent intelligence community and  
the latter's mind control research to World War II

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and follows their development (during which experiments were conducted on unwitting subjects in direct violation of the Nuremberg Code of Scientific research promulgated by the United States) through President Kennedy's separation of the CIA's research departments after the famous and laughable attempts to kill Fidel Castro and the Bay of Pigs debacle.

As history or as a study of secret organizations, Marks' book makes good reading. It is interesting for some of the little known CIA discoveries it reveals, such as psychologist John Gittinger's personality assessment system that is so accurate it was still used as of 1979 to reveal the weaknesses of subjects and prospective agents. But his book is more than that. It demonstrates the unintended and sometimes profound effects through which even the most covert operations make themselves felt, if not known.

The effects are many. An effort to combine the human sciences into "Human Ecology" foreshadowed sociobiology. CIA experiments in improving the use of sex, at which they lagged behind the Russians, consisted of observing prostitutes with their clients through mirrors (investigator George White liked to watch while sitting on a portable toilet sipping martinis). The complexity of modern knowledge demanded the use of academic scientists. Dr. John Lily, for example, employed because of his work in brain mapping, helped research the use of sensory deprivation in interrogation and designed the immersion tank.

Perhaps most far reaching were the results of the CIA's search for truth serums and debilitating drugs, begun with marijuana during World War II. Experts scoured the world for drugs, ferreting out even the long lost psilocybin mushrooms, which were first tested on unwitting Army scientists. When in 1953 one of them, Dr. Frank Olson, committed suicide after being given LSD the agency decided to experiment on petty criminals who couldn't defend their civil rights and lacked credibility anyway. Test centers in San Francisco and New York were staffed with academics — academics who tried the

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gs themselves and gave them to friends like  
ious Huxley, Allen Ginsberg, and Ken Kesey.  
So developed out of government mind control  
periments that counterculture that was the  
ency's very antithesis, suggesting that we may  
ever know the ultimate causes of many historical  
developments whose documentation is lost or never  
isted...

viewed by David C. Morrow

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Notes on the  
**FEMINIST CONTROL OF  
THE MEDIA**

by David C. Morrow

Ten years of writing about men's issues have made it clear to me that the established media is controlled and manipulated by feminists. With rare exceptions both news and fiction, whether on television, movies, books, or magazines and newspapers, conceal the truth about the male situation, particularly with regard to divorce, in order to further feminists' anti-family purposes.

A standard propaganda technique is to ignore truth, sometimes to present a lie as reality, and media feminists make full use of it. Truth is that men want family stability while women, who get child custody in 97% of cases, initiate most divorces, and that men are jailed for non-support although courts usually don't enforce visitation. In response, the men's movement, composed of groups from local to international size throughout Europe and America, has tried for decades to get justice for men and children.

Except for occasional local items and a nod now and then to "male feminists," the news media don't cover men's issues. They go overboard to accommodate women, they glamorize gays, they even report on grandparents' visitation rights, but of heterosexual family men they say nothing. As far as they are concerned the men's movement doesn't exist because they intend for the public to be ignorant of it.

This isn't true of the non-Western press. For example, two years ago *Asahi Shimbun*, Japan's leading newspaper, did a documentary on the men's movement. In October, 1981 I met with their reporter, Mistuko Shimomura, at the Dallas Fairmont and found her fully acquainted with men's issues and organizations as well as such leaders as Tom Williamson

and John Rossler. So Japanese readers know more about the American men's movement, thanks to each country's media, than most Americans.

Outright censorship rather than simple omission is also practiced. Wisconsin activist Roy U. Schenk has presented this comprehensive theory of the male dilemma in a book titled *The Other Side of the Coin, Causes and Consequences of Men's Oppression*. In the January/February, 1984 issue of *Transitions* he writes that his book was banned by the Madison Public Library, kept under lock and key at the University of Wisconsin, and "disappeared" from the local technical school. *The Capital Times*, Madison's liberal newspaper, and a student paper called *The Daily Cardinal* heaped bitter vituperation upon Dr. Schenk and his book, while the latter was banned from a Minnesota feminist "men's" conference in October, 1983.

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*The media go overboard to accommodate women... but of heterosexual family men they say nothing. As far as they are concerned the men's movement doesn't exist... they are attempting to use their power to stealthily impose their anti-family collectivist revolution on a society that neither needs it nor wants it.*

---

The media also try to convey and reinforce feminists' essentially hateful image of men. Television comedies depict men as pompous buffoons and incompetents, especially Norman Lear's productions, which include "One Day at a Time," a long lived program glorifying a woman for running out on her husband and taking his daughters.

Seldom is the actual truth about divorce presented, however, since the purpose is to depict men as self-centered, lust-driven brutes. Divorce statistics are a matter of public record, making it comparatively simple to verify that most are sought by women and contested by their husbands. Nevertheless, the media usually depict men as leaving their families. Such hit movies as *The Exorcist* and *E.T.* present the husband's desertion as a fact of life, perhaps the ultimate cause of the dramatic conflict. *I Ought To Be In Pictures* depicts a daughter's quest for her runaway father.

Not that feminists would approve. Their objective is to bear children by a couple of husbands to hold for support and inheritance purposes. This creates two problems: getting rid of the father and denying the proven fact that most child abuse is committed by single mothers or, with their cooperation, by their boyfriends and subsequent husbands.

One way of handling this is to use a few, comparatively rare instances of misconduct by natural fathers to smear them with their successors' vices, hence such incest horror stories as Louise Armstrong's *Kiss Daddy Goodnight* and *Father's Days* by Katherine Brady.

The true motives of feminists are nowhere more clearly revealed than in their response to questions asked by Colette Dowling, author of *The Cinderella Complex*, about their view of joint custody. They answered that it would "destroy our power base . . ." and that's just what publicity would do.

Thus we see that men's efforts at divorce reform are identical with conservative groups' demand for legislation preserving the family and that feminists oppose both. Since men have such difficulty presenting their case through supposedly open and objective standard channels in America and Europe, it is clear that the Dan Rathers, the Norman Lears, along with their media and academic colleagues all down the line favor feminists and those with like goals. It is clear, too, that they are attempting to use their power to stealthily impose their anti-family collectivist revolution on a society that neither needs it nor wants it.

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**The Machiavellians: Defenders of Freedom** by James Burnham  
[Gateway Paperback; Chicago: Henry Regnery Co.; 1943]

In an era of conspiracies, covert policies, and social strife *The Machiavellians: Defenders of Freedom*, James Burnham's introduction to Machiavelli and his followers, is even more relevant than when first published in 1943. *The Machiavellians* was intended to help correct the English speaking world's ignorance of these thinkers that Burnham attributes more to "the hypocrisy of Anglo-Saxon politicians" than to human aversion to hard unpleasant facts.

Burnham begins with a contrast illustrating his position. Most political theories, their real meanings being disguised, are either propaganda or fantasy. They don't provide the objective, scientific tools that would help people make useful political judgments and work effectively toward goals, whether these be the assumption of power or the preservation of freedom. Burnham invokes Dante's *De Monarchia* as archetype of "Politics as Wish" against Machiavelli's *Prince* and *Discourses*. We might compare Woodstock Nation or Huxley's *Island* to the evolving sociobiological sciences.

Burnham closely defines Machiavellian thought. Its subject is political behavior; in basic terms, power struggles. Its outlook is objective, divorced from wishes or hopes. Its method is scientific, seeking to derive from experience and history generalizations allowing the prediction and control of political behavior. Burnham restricts himself from psychology—which, naturally, proves not altogether possible—perhaps as much for its relevance as for simplicity.

Niccolo Machiavelli (1469-1527) was the first truly scientific political writer. Though he sought Italian unity, his were "how to," not "ought to" books. His language was clear, precise, and unpoetic and he invited rulers to test his conclusions in action. He defined politics as the study of power struggles and divided people into two categories: rulers and ruled. Machiavelli assembled facts from experience and

drawing from them generalizations he held more valid than either did he let moral precepts color his evaluations of the effects of ways and means. Though he considered Republics governments, Machiavelli recognized their weaknesses during

Enrico Mosca (1858-1941) held a multifactor theory of history. A central factor, found in animal societies by recent investigators like him, is the division into ruled majorities and ruling minorities. "the struggle for preeminence." For practical reasons neither individuals nor society as a whole can wield all power, which is held by organized minorities. Social structures and stresses vary according to how and from where new ruling class members are chosen. It is best controlled by balancing of social stresses through implementation of law and free institutions.

French labor theoretician Georges Sorel (1847-1922) considered that political parties are means of oppression since their goal is to assume power. Myth, a motivating belief "identical with the convictions of a people," guides real change and requires violence. Either overt or in the form of cunning, violence is always a main source of social regulation; it obscures this to quiet people but encourages more and fiercer strife by leaving them unprepared.

Emile Durkheim (1858-1917) studied how organization affects the condition of democracy. Small groups can be purely democratic but larger ones require formal organization. Some—children, criminals, and the poor, for example—are excluded from decision making processes that affect them because of the same numerical anonymity that results in indirect representation and majority rule rather than unanimity. When special provisions are made for emergencies democratic processes are too slow to handle, while organizational matters become autonomous and unaccountable. Psychological needs for leadership, the efficiency of extended leadership, and the leaders' financial controls operate to exacerbate the resulting ruler-ruled dichotomy, while defenses like conformism, renunciation, syndicalism, and anarchism succumb to the "iron law of oligarchy." United States history since the Articles of Confederation is an example.

The normal, though not inevitable end result is Bonapartism, the rule by popular will of a dictator whose program is usually democratic but not necessarily benevolent. The struggle for democracy is perpetual. Though perfect democracy cannot be realized, objective analysis of its weaknesses will encourage us to continue to refine and protect it.

In an objective sociology, of which only the fundamentals are here sketched, was Vilfredo Pareto's (1898-1923) project. He distinguishes between rational conduct, appropriate action toward attainable goals, and non-rational conduct, non-logical, which fails any of these conditions. Human behavior, including "politics as wish" and rationalization, is non-logical. Residues, similar to archetypes and A. H. Maslow's needs, are the basis of human derivations, including religion and philosophy, are the basis of human conduct. Anthropologist Marvin Harris (*Cultural Materialism*, 1980)

posit substrates, a society's physical basis, and superstructures, beliefs concerning them; both thinkers note the universal tendency to consider only beliefs as real. Social equilibrium is a function of the interaction of physical environment, Residues, economics, Derivations, conduct, and "the circulation of elites."

Burnham, like the others, prefers democratic government. Objective political analysis combined with "public opposition to the governing elite," juridical defense, and basic freedoms best serve it. He summarizes the ideas of the Machiavellians, "the only ones who have told us the full truth about power," concluding with absorbing studies of the current (1943) situation of the possibility of scientific politics, and predictions as to World War II's results.

Mind control by brainwashing, drugs, electronics, and surgery is widely feared, but any large scale attempt to simply impose them would be too costly and dangerous. The ability to correctly predict behavior, however, would enable rulers to achieve their ends by altering policies to follow the psychological path of least resistance among subjects who would then believe events the desired results of their own choices. If scholars like Joseph Campbell are right, ancient civilizations partially managed this by religion till international contacts showed local beliefs non-universal. In my opinion a synthesis of biology, anthropology, sociology, and psychology will arise which will be popularly unacceptable and capable of this in a world so unified despite continuing cultural pluralism as to lack unaccountable alternative philosophies.

Freedom can survive only if this synthesis' basis is generally accessible. Objective examination of the social sciences should reveal where lies the greatest ability to predict and control. This remains methodologically difficult in history, anthropology, and sociology, the latter often being thinly disguised political propaganda. But psychology as generally accepted is used in attempts to help individuals solve personal problems. Psychotherapy, this application, is a restricted prediction and control situation open to statistical and anecdotal study.

Some examples. Starting in 1952 British psychologist H. J. Eysenck divided comparable patients into treated and untreated groups and found two-thirds of each always improved. The Cambridge-Somerville Youth Study followed two groups of delinquent boys for eight years and found the treated with more arrests. The Oakland, California Kaiser Foundation Hospital psychiatric clinic had to put patients on hold and discovered them after six months as well as those already treated. Judged by its avowed goals, psychology fails. It succeeds phenomenally as a moneymaking scam, when its doctrines merely disguise a different philosophy.

The greatest psychologists aren't psychiatric cons, but politicians, especially dictators who rise from outside a power structure. Often their lives depend upon the appraisal of and response to varied individuals, groups, and nations in action. That is, they must effectively

predict and control. Nasser, Hitler, and Mao all had different origins and motives, but consciously or unconsciously they all owed a debt to the Machiavellians. In an accessible form, Machiavelli's ideas are the test of the validity of his basis of fundamental theory best suited to the tool for the introduction of Burnham's ideas.

The Coercive  
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and control behavior in every context and level. That Lincoln, Hitler, FDR, Napoleon, Lopez, Mao, and Churchill have different backgrounds and personalities suggests their control techniques are not fully developed. Such persons and their activities are the Machiavellians' main concern and some of them acknowledge their debt to the Italian thinker. Perhaps, then, Machiavellian philosophy is not the sole basis of future sociobiology but even if it is only a science it is still a valuable defense.

*Sociobiological Types* Jung theorized Freud's and Adler's methods were not effective in predicting behavior because they were accounts of their patients' characters and useful only with like persons. What if persons are congenitally alike and Machiavellian thought not a scientific theory but either a verbal model of their minds or an art form? It would still help predict their behavior.

Machiavellianism, as a social science, can meet scientific criteria, and has stood the test of time. Whether ultimately inadequate, a limited case, or the best available behavioral science, it compels the realization that objective social behavior serves any purpose and is a concise, clear, logical conceptual model of social uncertainty. James Burnham's book is a good introduction to Machiavelli and his followers, whom with good reason he calls "defenders of freedom."

David Morrow

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Perhaps it would be wiser to say, "First things first."

Yatri might be correct in foreseeing changes "in the glands, the braincore, the crown, and the heart." But *homo novous*, as he calls this emergent species, will still need to work initially at the most elementary skill of *seeing past one's nose*. An evolutionary *megabomb* might be set to go off, but not before humans learn to defuse all those conspiracies that control them from within and without.

Still, *Unknown Man* is a literary force than can cause healthy mental realignment. Yatri is sincere in admonishing all humans to seek wisdom that will cure our present ills and will impel us to evolve as consciously as possible.

Richard Holmes, Jr.

## NEW HEAVEN NEW EARTH

by Kenelm Burridge

(Schocken Books, New York, 1969)

Subtitled *A Study of Millenarian Activities*, this is one of those deceptively modest, too often unnoticed essays. When Burridge, an anthropology professor at the University of British Columbia, Vancouver, wrote this small (191 page) book he packed the pregnant insights of an Eric Hoffer into the concise format of a Ph.D. thesis.

What Burridge terms *Millenarian Movements* includes many religions, cults, patriotic revivals (or nativist uprisings), and though he doesn't say so perhaps the careers of art forms. Because of the paucity and limitations of theoretical models, he developed his own.

Psychological explanations are usually ethnocentric and reduce social change to individual pathology. Ethnographic accounts can detail sources and histories of particular movements, but yield in themselves no general understanding. Marxist theory does better in seeing them as attempted resolutions of social conflict, but its interpretation is biased by the fact that as a Millenarian movement, Marxism must deny others' validity.

Burridge proposes a similar, *Hegelian* paradigm for the general process of all Millenarian movements, but one incorporating the insights of other theories.

"Religions . . . " he writes, "are concerned with the systematic ordering of different kinds of power, particularly those seen as significantly beneficial or dangerous." Defining religion in its broadest sense as the conceptual frame of a society's power struc-

ture, the obligations of its members and how they achieve rewards, Burridge removes us from yet allows us to grasp the particulars of each society.

Millenarian activity arises when there are conflicting frames of religious/power reference, due either to a society's internal stresses (for instance class warfare) or to invasion. Millenarianism seeks to create a new and personally satisfying understanding of the changed situation.

Burridge shows the typical outlines of Millenarian movements. The appearance of competing power structures leaves people dissatisfied, or aware of dissatisfaction. Expressed through customary, usually religious means, this makes some aspire through a sense of degradation to be other than themselves. A new community forms, usually through a period of lax morality, in which these persons recombine traditional ways, often with new elements. There may be prophets around whom the new movement coalesces and who formulate a morality and discipline for the *new man*. The Millenarian movement may replace or coexist with the old religion, or it

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may fail, perhaps to become the inspiration and historical antecedent to another.

Most cases are of societies with primitive technologies contacted by those with advanced ones. These always follow certain stages. Word or distant sightings of the invaders and their marvels inspire interpretations of them as native gods or superheroes. Contact destroys many old beliefs, bringing reinterpretations, capitulations, and nativist revivals. Discovery of the invaders' mortality undermines their spiritual power, and the natives, if not extinct or totally demoralized, fashion a synthesis of their traditions and advanced technology.

Burridge holds that European, or at most *Judeo-Christian-Islamic cultures* and those in contact with them are the ones showing Millenarianism. It is typical of Oceania, and he draws most of his examples from Melanesia and Polynesia, but also from North America and India.

Like Europeans, Melanesians were shrewd businessmen, interested in getting modern industrial goods but lacking any way of immediately understanding their production. Along with Polynesians (Samoans attributed advanced products not to European people but to their beliefs, which could be learned), they tried, and try combinations of traditional and foreign religious practices to get spirits to bring them cargo in ships and airplanes. These are anthropology's classic Millenarian movements.

Burridge gives separate chapters to specific movements from Melanesia's 1885 Tuka Movement to the origins of India's Jains, to prophets, to the effects of money on barter economies, to the various meanings of *The Millennium*. He presents his examples as concise, readable accounts of events and clear, sympathetic depictions of native

prophets.

But there is more to Burridge's book than an interpretation of reactions to European conquest. His generalized model of Millenarianism can be useful in communication: someone writing about movements unfamiliar to the general reader or wishing to compare diverse situations can use it to relate seemingly different kinds of events.

It is also possible to see in it a model for the dynamics of open societies in which the free play and conflict of political and social groups and philosophies constantly produces and tries new concepts and social techniques. This internal Millenarian proc-

religious reaction to it) is so tenuous that we must allow of social processes that may be complementary to, but independent of, traditional or historical connections."

If UFOs are alien craft, this suggests that the pilots' motives and cultures may differ profoundly, perhaps incomprehensibly from ours, and that ideas of Flying Saucer enthusiasts and futurist writers—Wells with his imperialist Martians and the benevolent beings of Carl Sagan—place us in the stage of interpreting them in terms of our traditional superheroes. Thus we should be able to predict and prepare for the course of contact.

Both the sheer interest value and the usefulness of Burridge's work make it well worth looking for.

David C. Morrow

ess underlies the vitality of Western culture, and can easily be sacrificed for security. Thus Burridge may have handed us a key to maintaining a viable society.

It is also a key to understanding speculative matters. On page 62 he remarks concerning cultural interplay and historical origins of movements, that "If an aircraft passing over the New Guinea highlands can trigger off a series of activities of a millenarian kind, then even though the aircraft itself can be considered a product of the Christian tradition the connection (with the natives'